THE

WEEKLY ENTERTAINER.

For MONDAY, Auguſt 20, 1804.

The Epiſtle from the Yearly Meeting, held in London, by Adjournments, from the 23d of the Fifth Month, to the 1ſt of the Sixth Month, 1804, inclusive:

To the QUARTERLY and MONTHLY MEETINGS of FRIENDS, in Great Britain, Ireland, and elſewhere.

Dear Friends,

IT is not a light matter to undertake to give counſel to the ſociety; nor do we addreſs you merely becauſe it is a practice ſanctioned by uſage; but our minds have been much engaged in deſires for the ſpiritual welfare of the family; and in conſidering the various means by which that welfare may be promoted, or obſtructed. And, dear friends, let us alſo remind you, that it is not a light matter to receive counſel. O that we could fix upon your minds, that we could livingly implant in your ſouls, the ſenſe, we truſt we are at this time endued with, that it is the maſter's will that his ſervants ſhould advance in righteouſneſs! Do not therefore read or hear with indifference thoſe our repeated ſalutations of love; but treaſure them in your hearts; lay them up as tokens of that charity which endureth. Thus will our abſent brethren co-operate with the aſſembled church, in carrying on the work of reformation, in promoting the cauſe of Chriſt.

We have received at this meeting epiſtles from all the yearly meetings on the American continent, except one, and the uſual accounts from the quarterly and other meetings in thoſe nations: whereby we are informed of the preſent ſtate of our ſociety. In every quarter there is ſome defect in duly ſupporting the teſtimonies of truth, but we have no cauſe to believe, that the reli-

gious care to adminiſter help is on the decline; though often feebly exerted: and amidſt all the ſorrow which we feel that it is ſo, it is comfort to obſerve that many ſeem convinced of our principles; of whom a conſiderable number have lately joined the ſociety. Our brethren in Pennſylvania and Maryland appear to have proſpered much in their benevolent attempts to introduce amongſt the Indians, the comforts and benefits of civilized life, and of religious inſtruction.

The amount of ſufferings brought in this year from Great Britain and Ireland, is twelve thouſand ſix hundred and thirty pounds, of which about nine thouſand three hundred and ſeventy pounds are for tithes, prieſts' demands, and thoſe called church-rates; and three thouſand two hundred and ſixty pounds for demands of a military nature.* Several friends have ſuffered each three months impriſonment on the latter account.

Since we laſt met together in this city, the dreadful alarm of war has increaſed; and, ſeeing we believe no people have a deeper ſenſe of the calamity which war entails on mankind, and the reproach it is upon the chriſtian name, we may, without the imputation of viewing it ſingly as it concerns ourſelves, inform you of our preſent feelings on the ſubject. Our general ſcruple to bear arms is well known; and truly that we are ſatisfied that our teſtimony in this reſpect is a teſtimony for Meſſiah, of whoſe reign it is the glory that "the wolf and the lamb ſhall feed together,." Moſt, if not all, people admit the tranſcendant excellency of peace. All who adopt the petition, "Thy kingdom come," pray for its univerſal eſtabliſhment. Some people then muſt begin to fulfil the evangelical promiſe, and ceaſe to learn war no more. Now, friends ſeeing theſe things cannot be controverted, how do we long that your whole converſation be as becometh the goſpel; and that while any of us are profeſſing to ſcruple war, they may not in ſome parts of their conduct be inconſiſtent with that profeſſion! With this view we are concerned to renew our caution of the year 1798, namely, "We deſire afreſh to preſs upon all our members, the neceſſity of a peaceful and innocent demeanour amongſt men; and eſpecially, let all be careful not to ſeek or accept profit by any concern in the preparations ſo extenſively making for war: for how reproachfully inconſiſtent would it be, to refuſe an active compliance with warlike meaſures; and, at the ſame time, not to heſitate to enrich ourſelves by the commerce and other circumſtances dependent on war!" Friends, it is an awful thing to ſtand forth to the nation as the advocates of inviolable peace; and our teſtimony loſes its efficacy in proportion to the want of conſiſtency in any. And we think we are at this time peculiarly called

* An error occurred in ſtating the amount of ſufferings reported laſt year; it appears that the ſum was actually about 8000l.

called to let our light ſhine with clearneſs, on account of the lenity ſhewn us by government, and the readineſs of magiſtrates to afford us all legal relief under ſuffering. And we can ſerve our country in no way more availingly, nor more acceptably to him who holds its proſperity at his diſpoſal, than by contributing, all that in us lies, to increaſe the number of meek, humble, and ſelf-denying chriſtians.

From the ſame ſource, from which naturally ſprings, not only our teſtimony againſt war, but an unblemiſhed conduct towards our government and our countrymen, namely, obedience to the law of Chriſt, ariſes alſo that ſtream of love to the brotherhood, which, if ſuffered to flow in our hearts with unobſtructed courſe, would bear away all malice and guile, and cauſe all complaints of tale-bearing and detraction to ceaſe in our borders. O the precious care that attends the mind in which chriſtian charity is become habitual! Charity, ſaith the apoſtle, "hopeth all things." It divulges not the faults of others, becauſe, in its unbounded hope, it deſires their removal without expoſure. For the mind, in which it dwells, aſcribes its own preſervation, and the cleanſing of its former ſins, to the unbounded love of God in Chriſt Jeſus, and it prays that all may partake of the ſame benefit. How oppoſite that diſpoſition, which delights to report evil, and to accuſe! Shun it, dear friends, as the poiſon of aſps. Even the ſacred writings emphatically denominate the grand adverſary of mankind by the name of accuſer of the brethren. "Follow," therefore, "peace with all men and holineſs, without which no man ſhall ſee the Lord: looking diligently, leſt any root of bitterneſs ſpringing up, trouble you, and thereby many be defiled."

Now, dear friends, you who know the truth, and have experienced, in good degree, that it hath ſet you free from that to which you were by nature in bondage, relax not your attention to its gentle monitions: leſt while you are "buſy here and there," you let any thing eſcape that is appointed for deſtruction. Such are all the practices and diſpoſitions which prevent you from becoming fully "a choſen generation, a royal prieſthood, a holy nation, a peculiar people: that ye ſhould ſhew forth the praiſe of him who hath called you out of darkneſs into his marvellous light." But a jealouſy, may we not ſay a holy jealouſy, hath attended our minds, that ſome, by not following on to know the Lord, have ceaſed to preſerve over their children and dependents the prevailing authority of good example. Some, alſo, by continuing to ſeek increaſing poſſeſſions in this life, have led their deſcendants as well as themſelves, into cloſer connection and fellowſhip with the ſpirit of the world. Thus, frequently, in the next generation, the traces of chriſtian ſimplicity and ſelf-denial are lamentably defaced, and in the ſucceeding one, nearly obliterated. To this cauſe, in a great

degree, may be aſcribed the number of families amongſt us who retain little but the name! an evil, of which, as the remedy is difficult, we fervently deſire to prevent the increaſe. Lay it therefore to heart, beloved brethren, leſt you ſhould inadvertently contribute to this already extenſive grievance.

And O that we could awaken ſome of you, dear youth, who have been educated in a liberty, which we deplore on your account, becauſe we believe that the goſpel of Chriſt doth not allow it—that we could awaken you to ſerious reflection! If your reſt ſhould, for a ſeaſon, be diſturbed by the ſenſe of ſin, of the danger of continuing in it, and of the future judgment which is its portion, you have no cauſe for utter diſmay. Help is laid on one that is mighty. The ſenſe of our tranſgreſſions leads to prayer for his ſecret, but almighty help; and as you are careful to cloſe in with the inward intimations of his will, which are in fact the offers of his mercy, he will give you in due ſeaſon "the oil of joy for mourning," and "the garment of praiſe for the ſpirit of heavineſs."

In the narrow compaſs of an annual epiſtle, we cannot addreſs all the ſtates in the ſociety, nor ſpeak to all the ſubjects for which we feel concern.—But ſince thoſe ſubjects are not of a tranſient nature, we recommend to friends, eſpecially to our beloved youth, occaſionally to peruſe again the epiſtles of former years; and not to lay by, as things of temporary concernment, thoſe records of this meeting's engagement to promote their preſent and eternal well-being, and to hold up a teſtimony to the goſpel of Chriſt Jeſus. To him, therefore, who died for us, that "we ſhould live together with him," we deſire, dear friends, to commend you. "Farewell. Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace ſhall be with you."

Signed in and on behalf of the meeting by
JOHN MERRYWEATHER,
Clerk to the meeting this year.

INTERESTING TRIALS.

DECISIONS RESPECTING GAME.

AT the ſummer aſſizes held at Bury St. Edmund's, two cauſes were decided before Mr. Juſtice Heath and ſpecial juries, in which Lord Rous was plaintiff, and Sir Henry Smyth, Bart. and William Gill, Eſq. two gentlemen of conſiderable property in the county of Eſſex, were defendants, for a treſpaſs committed upon the property of his lordſhip, after the parties had received from him a written refuſal to a note requeſting permiſſion to ſhoot, and after a verbal notice had been given them

them by his lordſhip's gamekeeper, to leave the premiſes. The learned judge, after animadverting upon the improper conduct of theſe gentlemen, informed the jury, that under theſe circumſtances, he ſhould feel it his duty to certify upon the record, that the treſpaſſes were wilful and malicious, in order to entitle the plaintiff to his coſts. In conſequence of which the juries found their verdicts for nominal damages only. This deciſion will ſerve to correct a very miſtaken notion, which is become too prevalent, that no treſpaſs can be deemed wilful or malicious, unleſs a formal written notice be previouſly delivered.

THERE was alſo an action of the like kind decided againſt a third gentleman, William Henry Digby, Eſq. who accompanied the others; but there being ſome circumſtances in his conduct which operated in his favour, the learned judge directed the jury to find a verdict for the plaintiff; but not having certified, the defendant is excuſed from the payment of any other than his own coſts. By this deciſion it is likewiſe clearly ſettled, that the bare entering another perſon's land, without conſent, conſtitutes a treſpaſs, and will entitle the plaintiff to a verdict, although no damage be actually ſuſtained.

SURREY ASSIZES.

BENEFIT SOCIETIES.

THE KING *v.* INDGE AND SANDERSON.

THIS was an indictment againſt the two defendants, as ſtewards of a benefit ſociety, held in the borough, for not obeying the order of two magiſtrates, by which they were commanded to reſtore to the books of the ſociety, a man of the name of Young, who had been expelled for an alledged breach of the laws of the ſociety. The man laid a complaint before Meſſrs. Carpenter, Smith, and Brodie, and they by their order directed him to be reſtored. This order was not complied with, and the defendants, as ſtewards of the ſociety, were indicted for the diſobedience. On the part of the proſecution the order was proved and read, and a man named Pix proved that he ſerved it on Indge, one of the defendants, who ſaid on receiving it, that it was what he expected, and that the other defendant ſaid nothing. It was alſo proved that Young was a member of the ſociety, and had not been reſtored in obedience to the order. It was objected by Mr. Serjeant Beſt and Mr. Curwood, for the defendants, that there was no caſe made upon which they could be convicted, inaſmuch as it did not appear that theſe perſons upon whom the order was made had any power of reſtoring Young to his rights

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in the ſociety, and they might as well have directed them to perform any other impoſſible thing.

Mr. Thomas Matchin, the ſecretary of the ſociety, was called, who ſtated that the ſociety had received the order from the hands of the two defendants, the ſtewards, and that they had unanimouſly reſolved the man ſhould not be reſtored, becauſe they thought that the order had been made againſt their rules and regulations; and, he added, that the ſtewards had no power to reſtore the man againſt the will of the ſociety.

Baron Hotham, who tried the cauſe, told the jury, that, in his opinion, the caſe was clear; there was no evidence to fix any imputation of wilful diſobedience of the order upon the defendants.

The foreman of the jury ſaid, that they were of opinion that the magiſtrates' order ought to have been obeyed.

This produced a converſation between the bench, the counſel for the defendants, and the jury. Several of the jury ſaid, they could not conceive why the man was not reſtored. The learned judge again and again explained to them the diſtinction between the probable right of the man to be reſtored, and making an improper order to effect it, which the defendants could not obey.

The jury, after a few minutes deliberation, returned their verdict—" that the defendants had not obeyed the order of the magiſtrates."

Mr. Serjeant Runnington.—" Gentlemen, this being a criminal caſe, you muſt return a verdict of guilty or not guilty.

Upon this, the foreman turned round to his fellows, and exclaimed, " Well then, gentlemen, ſhall we ſay Guilty at once?" They aſſenting, he pronounced the verdict accordingly.

On the ill Conſequences of an Itch for Gaming, particularly to Gentlemen in the Army.

IT has been very juſtly obſerved, that a paſſion for play is the overthrow of all decorum: the prince then forgets his dignity; the woman her modeſty; all men their duty; and in this purſuit certain hours are ſet apart for our ruining and hating one another.

Tacitus deſcribes the ancient Germans to have been ſubject to the ſpirit of play, to a moſt exorbitant degree. He ſays: " They addict themſelves to dice, even (which is wonderful) when ſober, and as a ſerious employment; with ſuch an infatuation, that when ſtripped of every thing, they will at laſt ſtake their liberty, and even themſelves. The loſer goes into a voluntary ſlavery; and though younger and ſtronger than his antagoniſt, ſuffers himſelf to be bound and ſold. And this perſe-

verance, in ſo bad a cauſe, they call *the point of honour**." One would almoſt be tempted to think this merely an exaggerated deſcription of modern European practices.

To what a point of debaſement does the profeſſed gameſter reduce himſelf! Unceaſingly tormented by his ruling paſſion, his conduct produces, and authorizes, the moſt ſcandalous ſuſpicions†. To a man of this ſtamp no one dares truſt any thing that is valuable; leſt he that has loſt his own fortune, ſhould encroach upon that of others. He is a fury that nothing can reſtrain: the pay of his ſoldiers; the fortune of his friends; nothing to him is ſacred. Even in diſtreſs, he is capable of the meaneſt expedients to procure that money which he burns with impatience to expoſe to freſh hazards; and he often finiſhes his career, by being obliged to ſell his commiſſion, and quit the ſervice poor and in diſgrace.

I could cite to you many examples of this nature, of which I have been myſelf the witneſs. I have ſeen young men who had brought to their regiments large ſums, loſe in one unhappy moment the whole of their patrimony: and compelled to return ignominiouſly to their families, to ſpend the remainder of their lives in obſcurity; wretched in themſelves, and uſeleſs to thoſe around them. It is true, that all have not the ſame ill-fortune. But would you, my ſon, wiſh to be one of thoſe whoſe happineſs is raiſed upon the ruin and the diſgrace of theſe unfortunate men?

This paſſion is, in a rich officer, a great folly, and commonly terminates in the diminution or total loſs of his fortune; but even then he has a reſource in the ability of his family to ſupply him the means of ſubſiſtence and ſupport. But in him who poſſeſſes only a ſlender fortune, it is an unpardonable temerity, which leaves him nothing but the proſpect of abſolute poverty. In an officer without any fortune, it is a baſeneſs; for he hazards nothing himſelf, while he attempts to enrich himſelf by the ruin of others.

Beſides the loſs of fortune and of honour, and the neglect of duty; games of chance draw after them many other evils. One of

* "*Ea eſt in re prava pervicacia, ipſi* fidem *vocant.*"

† A ſtriking example occurred during the late war, which reflects too much credit upon his royal highneſs the duke of York, to be omitted in this place.

An officer having been detected by another, from whom he had won a conſiderable ſum of money, by foul practices, at hazard or backgammon, the latter exhibited a charge againſt him before the commander in chief, who inſtantly ordered a court of inquiry to ſit upon the party. The accuſation was ſubſtantiated; and the delinquent was diſmiſſed the ſervice, without ulterior inveſtigation; being declared guilty of ſcandalous and infamous behaviour, unbecoming the character of an officer and a gentleman.

of the moſt prevalent of theſe is the frequent quarrels which ariſe from the rage and vexation of the loſers, and are too generally terminated by the ſhedding of blood. Another inconvenience of play, even when moſt innocent, is the loſs of time; a ſerious evil in the eſtimation of an officer who conſiders that he has no more than is neceſſary for acquiring the knowledge and fulfilling the duties of his ſtation. Make, then, the firm reſolution, not only never to play at games of hazard, but even to uſe the more innocent ones as little as poſſible. If you are animated by the love of your profeſſion and the deſire of glory, you will find your time too precious to be waſted; you will ſoon perceive that the hours which the daily duties of your ſituation allow you for ſtudy are too few; and, when you are obliged to ſeek relaxation for your mind, the ſociety and converſation of intelligent officers will furniſh you a more intereſting amuſement than play, and you will thus too acquire their eſteem, which will be of far greater value to you than the profits of a gameſter.

Anecdotes of Henry the Fourth, King of France.

AS ſoon as this prince was born, Henry D'Albret, his grandfather took him in his arms, and gave his mother his will in a golden box, telling her, "The box is your's, my girl, but the child is mine." He inſtantly began upon the plan of hardy and manly education which he intended to give him, by rubbing his lips with a clove of garlick, and by putting a drop of ſtrong wine into his mouth. He was much pleaſed with the child, as he grew bigger and ſtronger, and uſed to ſhew him to every one, exclaiming, "See what a lion my ewe has produced!" He cauſed him to be brought up like the children of the peaſants of his country, without allowing the leaſt diſtinction to be made between him and them, making him undergo the ſame ſtrong exerciſe which they did, and permitting no one to call him prince, or to grant him the leaſt indulgencies. Then, ſoon afterwards, the vivacity, the penetration, the affability, which characteriſed Henry began to make their appearance.

Before the battle of Ivry, which decided the fate of the crown of France, this magnanimous prince made the following pious addreſs to God: "If it ſhould pleaſe thee not to beſtow the crown upon me, or thou ſeeſt that I am likely to be one of thoſe kings whom thou giveſt to mankind in thy wrath, take away my life as well as the crown—grant me to-day to be the victim of thy wiſe will—grant that my death may deliver France from the calamities of the war, and that my blood may be the laſt that ſhall be ſhed in this diſpute." Immediately before he charged the enemy, he ſaid to the regiment which he headed, "My

comrades, if you follow my fortune, remember I follow your's. I am determined either to conquer or to die with you. Keep your ranks, I beſeech you; but if the violence of the engagement ſhould make you quit them, endeavour to rally again; that enſures victory: you will rally under thoſe three trees that you ſee there, on the eminence; and if you ſhould loſe your ſtandards, do not loſe ſight of my white plume of feathers; you will ever find it in the road to honour and victory." When the enemies' ranks were broken, he exclaimed, "Save the French, but give no quarter to the ſtrangers."

During the ſiege of Paris, he ſuffered all thoſe who were willing to quit that obſtinate and deluded capital to paſs through his army, adding, "I am not aſtoniſhed that the heads of the league and the Spaniards have ſo little pity upon thoſe poor people; they are only their tyrants; but for me, who am their father and their king, I cannot bear the recital of what they ſuffer from famine and peſtilence without horror, and without deſiring to alleviate it.

Henry uſed to ſay of his ſovereign power, "I hold my kingdom from God moſt inconteſtably; it belongs to him immediately: he has only entruſted me with it. I ought, then, to make every effort that He may reign in it, that my orders may be ſubordinate to his, and that my laws may make his laws obſerved and reſpected."

When he married Mary de Medicis, he ſaid to Madame de Guercheville, to whom he had long in vain paid his addreſſes, "As you are really a lady of honour, I put you in that ſituation about my wife."

Humanity appears to have been a natural virtue in Henry. He was continually repeating that kings ought to have the heart of a child toward God, and that of a father toward their ſubjects.

On declaring war againſt Spain, he had thoughts of aboliſhing the land tax, Sully aſked him where he ſhould then be able to find the money he wanted for carrying on the war. "In the hearts of my people (replied Henry): that is a treaſure which can never fail me.

When ſome of his courtiers were one day expreſſing their fears that his great familiarity would deſtroy that reſpect for his perſon which ſubjects ſhould feel for their king, he ſaid, "Pomp, parade, and a ſevere gravity, belong only to thoſe who feel that without ſuch impoſing externals, they ſhould have nothing that would impreſs reſpect. With regard to myſelf, by the grace of God, I have in myſelf what makes me think that I am worthy of being a king. Be that, however, as it may, it is more honourable for a prince to be beloved than feared by his ſubjects."

Some one was ſaying before this prince how happy kings were. "They are not (replied he) ſo happy as you imagine them to be. Kings are either bad or good men. If they are bad men, they bear within themſelves their own plague and torment: if they are good men, they find from other people a thouſand cauſes of uneaſineſs and affliction. A good king feels the misfortunes of all his ſubjects; and in a great kingdom what innumerable ſources are there of affliction!"

His courtiers one day complimenting him upon the ſtrength of his conſtitution, and telling him that he muſt live to be eighty years of age, he replied, "The number of our days is reckoned. I have often prayed to God for grace, but never for a long life. A man who has lived well, has always lived long enough, however early he may die."

Obſervations on the preſent critical Situation of the Weſt Indies, particularly Jamaica.

THE Weſt Indies now preſent a very unpleaſant aſpect. The blacks in St. Domingo have retorted the cruelties which they had experienced from the whites by a univerſal maſſacre. No leſs than twenty-ſix thouſand whites are ſaid to have been put to death by order of Deſſalines, who ſeems determined that the white colour ſhould no longer have any exiſtence in the iſland of St. Domingo. He has iſſued his orders, denouncing death againſt any of his ſubjects who ſhould marry a white woman, or even keep a white miſtreſs: and, in imitation of the emperor of France, has eſtabliſhed a legion of honour, is coining money, and taking every ſtep to make the royal dignity permanent in his own perſon, as well as to ſecure the independence of the iſland.

The preſent war gives him every opportunity of eſtabliſhing himſelf; and there is a general apprehenſion, that, in preventing the French from conquering the iſland, the Engliſh have done an irreparable injury to their own colonies.

At ſuch a criſis any miſunderſtanding between the mother country and a Weſt Indian iſland is to be deprecated; yet Jamaica is not in that ſituation which is the beſt ſuited to its own and the intereſts of the whole empire. The whole may be traced to that unfortunate cauſe, which ſo frequently occaſions public and private diſquiets,—the want of money. The miniſter requires what the legiſlature of Jamaica deny that they can afford; and they inſiſt, with great reaſon, that they have, in common with all his majeſty's ſubjects, an unqualified right to protection, internal as well as external.

About thirty years ago, this colony agreed to allow an iſland-ſubſiſtence for a number of troops ſent to them, not exceeding three

three thouſand, which they have from that time performed with great liberality. When the troubles aroſe in St. Domingo, an additional force was ſent to Jamaica, on application from the iſland; but it was inſiſted on by the adminiſtration that the iſland ſhould pay for it. The great appearance of danger induced compliance, but not without remonſtrance; and in 1797, when more force was neceſſary, they were induced, from the fear of black troops being raiſed, to allow pay to 2000 European troops. However, the project of ſending black troops to the iſland was reſumed, and the ſecond Weſt India regiment was actually landed in the iſland.

At the peace, Jamaica was called upon to take the whole expence of the 5000 European troops, and the aſſembly was informed that the black regiment ſhould be removed: but the aſſembly, claiming their right to protection, refuſed to give pay to any troops at all, but would keep to the terms originally agreed on for colonial ſubſiſtence to the three thouſand, if ſo many there were upon the iſland. The governor conſidered this refuſal in ſuch a light, that the regiment of ſlaves was retained, and the 20th of dragoons was removed. Accounts of this diſagreement between the governor and the aſſembly were ſent to England: the miniſtry ſided with the governor, and ſuch language was uſed as did not tend to ſoothe the exaſperation of the colonial aſſembly. However, in 1802, the governor aſſured the colonial aſſembly that the black regiment ſhould be removed, and no corps of that deſcription ſent without the concurrence of the houſe; and the demand is lowered from pay and ſubſiſtence for five thouſand to that for three thouſand men; with an intimation, that unleſs this was agreed to, the black regiment ſhould not be removed.

The aſſembly received this threat with great indignation, a threat "that," they obſerve, "we muſt expect that a body of regimented ſlaves, introduced in oppoſition to the unanimous opinion of the inhabitants, and the collected voice of all who are intereſted in the welfare of this iſland, ſhall be continued in its boſom, the object of univerſal abhorrence, a ſingular monument of pertinacity in ſpeculative opinions, in oppoſition to practical and ſober experience; a body contemptible as the means of protection, formidable only in the danger of its example, and as an inſtance of an armed force kept up in the colony after it had been declared dangerous and unconſtitutional by the repreſentatives of the people."

This language ſhews the feelings of the iſlands, and it ſhould ſeem that nothing could be ſo impolitic as well as abſurd than to perſiſt for a moment in a meaſure which diametrically oppoſed the prejudices, if we may ſo call them, of every planter. A black regiment, a regiment of ſlaves, may excite ſcarce any remark in this country: in Jamaica the appearance of ſuch a body

of men is revolting. The diſguſt occaſioned by it is inſuperable. To this cauſe of complaint are added others on the taxes of their produce.

In 1799, the then miniſter, Mr. Pitt, conceived the project, that the foreign conſumer of Weſt India produce ſhould feed the exchequer by duties, and the uſually-allowed drawbacks and bounties were withdrawn. A ſtagnation of trade followed, and the planters were beyond meaſure injured. This did not hinder Mr. Addington in 1803 from laying on new duties: and in vain did the Weſt India planters and merchants of London ſtate their caſe in ſome important reſolutions drawn up on the 24th of June, 1803. The miniſter inſiſted that the conſumer paid all, whilſt the aſſembly of Jamaica ſtates "that they have nearly their whole income torn from them by duties which cannot even be alledged to fall on the conſumer, when nothing is left to the grower for labour or capital."

The misfortune in this diſpute is, that no relief can be expected with reſpect to duties. The ſtrange notions of finance that now prevail, and the little attention to œconomy in the expenditure of public money, render every remark upon this head ſuperfluous. Every year muſt add to the taxation; but great care ſhould be taken that no additional ſubject of complaint ſhould affect the remote parts of the empire. The inhabitants of Jamaica are not inferior in loyalty to any claſs of ſubjects, but the conduct of adminiſtration towards them too much reſembles that of the miniſters who occaſioned the loſs of America. The taking of Surinam increaſes for a time our conſequence in the Weſt Indies, but it is doubted whether the reſult will be very beneficial.

Deſcription of the Marble Houſe at Potzdam, and the Pfauen Inſel, in Pruſſia.

IT was impoſſible not to notice, and it would be as difficult to paſs over in ſilence, all the beauties and works of taſte in the elegant building which his late majeſty erected, and denominated (in order to diſtinguiſh it from all the other palaces), the marble houſe. If ſplendour, fine taſte, and the charms of cultivated nature and refined art, are the requiſites which entitle a manſion to any diſtinctive name of pre-eminence, no building could better deſerve the appellation of palace than the marble houſe, did it not even conſtitute a place of royal reſidence.

In this houſe, which both exteriorly and internally is a fabric formed of the fineſt Sileſian marbles of all kinds, we find beautiful antique ſtatues and buſts, collected by his late majeſty, beſide a great number of exquiſite paintings by the greateſt maſters,

ters, both Italian and Flemiſh, ſelected with the greateſt taſte and judgement. In ſhort, one can only ſay that this building is ſo happily contrived, as to form a moſt cheerful and comfortable dwelling, at the ſame time that the magnificence proper to royalty is viſible in every the minuteſt parts of its conſtruction; and the ſaying this, is perhaps pronouncing more in praiſe of the marble houſe than can be advanced in favour of moſt other palaces: comfort and magnificence are generally ſuch irreconcileable foes, that it requires an uncommon ſhare of good taſte and addreſs to unite them.—Whoever viſits the marble houſe cannot fail to be much ſtruck with the fine proportions of two beautiful urns of Sileſian marble, which are placed at each ſide of the great entrance, and which, from their extremely large dimenſions, are calculated to be ſeen with much effect in perſpective.

I could not but take notice of an avenue leading to the marble houſe, conſiſting of very lofty poplar trees, the branches of which, commencing at the baſe of the trunk, form one continued feather of foliage, from the ſurface of the lawn where they grow to the ſummit of the tree. The effect at a diſtance was novel, and created a not unpleaſing variety among the other plantations of a different growth.

In a ſituation which, perhaps, affords the fineſt proſpect to be found in all Brandenburgh, is ſituated a little iſland, of about three Engliſh miles in circumference, the acceſs to which is by a ferry. On this ſpot, denominated the Pfauen Inſel, or Iſle of Peacocks, from the number of that kind of bird propagated there, Frederick William the Second cauſed a lodge to be erected, conſiſting of two rooms, with a turret at each end of the building, from the top of which an uninterrupted and extenſive view of the ſurrounding landſcape preſents itſelf. The inſide of this lodge is entirely fitted up and furniſhed with black poplar wood. Nobody who has not ſeen that wood when it is properly worked and poliſhed can form an idea of its beauty, and of the agreeable effect it produces: the ground of it is of a pale yellow colour, with the fineſt ſcrawls in ſable veins and ramifications, forming a beautiful chiaroſcuro etching.

Prayer delivered by the Rev. Mr. Woodforde, on the Conſecration of the Colours of the Firſt Eaſt Somerſet Regiment of Volunteers, commanded by Colonel Burland, Tueſday, Auguſt 7, 1804.

MOST gracious and glorious Lord God! the Lord of Hoſts! the God of Battles! the refuge of all who put their truſt in thee; moſt humbly we beſeech thee to hear now our prayers, and

and to regard with bleſſing this day's ſolemnity: receive under thy gracious aid and protection theſe banners, which we now moſt ſolemnly, yet humbly dedicate unto thee. We firmly believe it is our duty as Britons, and as chriſtians, to ſtand forth, in thy name, for the defence of our king and country, our religion and laws, againſt unreaſonable, violent, and blood-thirſty men; relying on the juſtice of our cauſe, we more confidently addreſs our prayers unto thee, that thou wouldeſt protect in the day of battle all thoſe who have voluntarily come forward, from the retired and private walks of life, to fight under theſe banners, dedicated to thy ſervice; may thy Holy Spirit ſo direct and rule their hearts as to make them worthy inſtruments in ſo glorious an undertaking, for without thy bleſſing vain will be the help of man! may thoſe who defend their country in a time of danger, contribute to its permanent ſecurity and proſperity by their character and conduct! may they ſhew that ſpirit of unanimity and ſubordination, that cool and deliberate courage which is our natural birth-right, and on which our ſucceſs in war greatly depends! and may they feel that, although in battle they ought to meet death without fear, and to behold blood without trembling, that though in defence of their rights and bleſſings, of every thing that is dear and valuable to them on earth, they ſhould fight with the fury of tigers, yet that the tender feelings of mercy, benevolence, and pity are by no means to be baniſhed from their breaſts; that though terrible before their enemies *in arms*, the captive ſhould not plead in vain; and may they not only obtain the juſt recompence of patriotiſm and valour, in the eſteem and praiſe of their fellow citizens, but ultimately receive that crown of everlaſting life and glory, which is promiſed to them that are faithful unto death!

Let me now intreat you, my friends, for the ſake of every thing that is held dear and ſacred among men; for your religion's, your king's, your country's ſake, your own moſt important intereſt, to ſtudy, with good works and holy lives, to adorn your chriſtian profeſſion, and live as becomes a people who deſire the protection of the Almighty. And having thus diſpoſed ourſelves for the bleſſings of Heaven, we may boldly approach the throne of grace, and, in the prevailing name of the Son of God, aſk, and we ſhall receive a bleſſing from on high; when, in the juſtice of our cauſe, in the confidence of faith, fervour of prayer, and amendment of our lives, we commend our fleets and armies to the protection of God, in whom alone is our help; for there is none other that fighteth for us effectually and irreſiſtibly but only thou, O God! Do thou, who haſt aforetime diſplayed thy mercies towards us, continue thy favour to us!

But, above all, be pleaſed to preſerve our royal ſovereign, as hitherto thou haſt done, that he may bleſs us his faithful ſubjects with a long and proſperous reign, and through thy Almighty

Power may be the inſtrument of reſtoring peace to the diſtracted world.

Go then, my friends, and whatever duties, public or private, military or civil, moral or religious, you may be called upon to perform, may the Spirit of God be with you, through Jeſus Chriſt our Lord! Amen.

Particulars of the Death of the firſt Earl of Chatham, in the Year 1778.

LORD CHATHAM came into the houſe of lords, leaning upon two friends, lapped up in flannel, pale and emaciated. Within his large wig little more was to be ſeen than his aquiline noſe and penetrating eye. He looked like a dying man; yet never was ſeen a figure of more dignity: he appeared like a being of ſuperior ſpecies.

He roſe from his ſeat with flowneſs and difficulty, leaning on his crutches, and ſupported under each arm by his two friends. He took one hand from his crutch and raiſed it, caſting his eyes towards Heaven, and ſaid, "I thank God that I have been enabled to come here this day—to perform my duty, and to ſpeak on a ſubject which has ſo deeply impreſſed my mind. I am old and infirm—have one foot, *more* than one foot in the grave—I am riſen from my bed, to ſtand up in the cauſe of my country! —perhaps never again to ſpeak in this houſe!" A prophecy too fatally fulfilled!

The purport of his ſpeech is well known. The reverence, the attention, the ſtillneſs of the houſe was moſt affecting: if any one had dropped an handkerchief, the noiſe would have been heard.

At firſt he ſpoke in a very low and feeble tone: but as he grew warm, his voice roſe, and was as harmonious as ever; oratorical and affecting, perhaps *more* than at any former period; both from his own ſituation, and from the importance of the ſubject on which he ſpoke. He gave the whole hiſtory of the the American war; of all the meaſures to which he had objected; and all he evils which he had prophecied, in conſequence of them; adding, at the end of each, "And ſo it proved!"

In one part of his ſpeech he ridiculed the apprehenſion of an invaſion, and then recalled the remembrance of former invaſions. "Of a Spaniſh invaſion, of a French invaſion, of a Dutch invaſion, many noble lords may have read in hiſtory; and *ſome* lords (looking keenly at one who ſat near him) may, perhaps, remember a Scotch invaſion."

While the duke of Richmond was ſpeaking, he looked at him with attention and compoſure; but when he roſe up to anſwer

ſwer, his ſtrength failed him, and he fell backwards. He was inſtantly ſupported by thoſe who were near him, and every one preſſed round him, with anxious ſolicitude. His youngeſt ſon, the Hon. James Pitt, (ſince dead) was particularly active and clever in aſſiſting his venerable father, though the youth was not more than 17 or 18 years of age.

Lord Chatham was carried to Mr. Sergent's houſe in Downing-ſtreet, where he was accommodated with every kind and friendly attention, both at this time and on a preceding day, when he had attended the houſe of lords, ſome weeks before. From thence he was carried home to Hayes, and put to bed. He never roſe again! Therefore his death may be properly ſaid to have happened in the houſe of lords, in the diſcharge of his great political duty: a duty which he came, in a dying ſtate, to perform!

Such was the glorious end of this great man!

Curious Ceremony among the Negroes of Dahomy.

THE ceremony called "Cuſtom," is thus deſcribed—"On this occaſion, a large ſtage is erected near one of the palace gates, adorned with flags and umbrellas, and ſurrounded with a fence of thorns to keep off the rabble. On this are piled heaps of Sileſias, checks, callicoes, and a variety of other European and Indian goods; with a great many fine cotton cloths that are manufactured in the Eyeo country, and a prodigious quantity of cowries. When all is ready, the king comes on the ſtage, accompanied by any of the governors, or captains of ſhips, that may be there; and attended by the tamegan, mayhou, and a few others of his head men, to each of which he gives, according to their rank, the choice of an Eyeo cloth, and a ſtring of coral beads.

"His ſubordinate officers are then called over, from among the crowd below; and receive each a piece of cloth, and ſome cowries, as a mark of their maſter's approbation and regard. The king then throws a bunch of cowries, with his own hands, among the crowd; on which his women begin to fling the remainder of the goods indiſcriminately among the multitude: the white men, if they pleaſe, and the Tamegan and his companions, aſſiſting. And, finally, as ſome cruelty muſt accompany all their exhibitions, a man, tied neck and heels; an alligator, muzzled; and a couple of pigeons, with their wings clipped; are thrown off the ſtage, among the crowd: where a confuſion, greater if poſſible, than what has preceded, enſues, in ſcrambling for the heads of each, to the great amuſement of the king. Whoever are lucky enough to carry off the prizes, which conſiſt of the heads of the victims, are each rewarded with a handſome preſent.

This

" This is the laſt human ſacrifice at the cuſtoms, and is a part of the ceremony which the whites ſeldom ſtay to ſee performed; but, if report may be credited, the carcaſe of the human victim is almoſt wholly devoured, as all the mob will have a taſte of it."

AN ANECDOTE.

AT a time not very remote, when the duke of Gordon, and all the lords of that family were roman catholics, a proteſtant, not unknown to his grace, rented a ſmall farm under him, near Huntley Caſtle, and, from whatever cauſe, had fallen behind in his payments. A vigilant ſteward, in the duke's abſence, ſeized the farmer's ſtock for arrears of rent, and advertiſed it by the pariſh crier to be *rouped*, that is, ſold by auction, on a fixed day. The duke fortunately returned in the interval; his tenant, who knew his road, made the beſt of his way to the duke's apartments, and he was not interrupted, but rather forwarded in it by the ſervants, who concluded he came by appointment.

" What is the matter, Donald?" ſaid the duke, as he ſaw him enter, looking very melancholy. Donald told his ſorrowful tale in a very conciſe and natural manner; it touched the duke's heart, and produced an acquittance in form.

Staring, as he cheerily withdrew, at the pictures and images, he expreſſed a curioſity to know what they were, in his homely way. " Theſe," ſaid the duke, with great condeſcenſion, " theſe are the ſaints who intercede with God for me." " My lord-duke," ſaid Donald, " would it not be better to apply yourſelf directly to God? I went to muckle Sawney Gordon, and to little Sawney Gordon; but if I had not come to your guid grace's ſelf, I could not have got my diſcharge, and baith I and my bairns had been harried."

Anſwer, by R. Thomas, of Bridgewater, to R. Maſſet's Queſtion, inſerted April 9.

THE 4th prop. of the 6: of Euclid informs me that " triangles and parallelograms of the ſame altitudes are one to another as their baſes."

			C.	L.	
A.	C.		3	4.50	The three baſes required.
Hence as 12	18	::	4	6.00	
			5	7.50	

☞ We have received ſimilar anſwers from P. Ninnis, and S. Philips, of St. Auſtell; R. Thomas, of Bridgewater; William Gregory, Tamerton Foliot; and W. Morgan of Exeter.

Anſwer, by A. Kyne, Jun. of Dartmouth, to P. Gove's Enigma, inſerted June 18.

URG'D on by want, or thirſt of ſordid gain,
Adventurous men the craggy rocks explore,
As they the SAMPHIRE ſtrive there to obtain,
They're often daſh'd upon the pebbly ſhore.

☞ We have received the like anſwer from J. T. S. W. Strong, Strap, H. Humphreys, and R. Holwell, of Exeter; J. Whittle, of Upway; Walter Bickham, jun. and J. E. of Aſhburton; J. Channon, of Ottery; T. Rutger, of Clowance; G. Coulman, of Broadhempſton; Primroſe, of Taunton; and E. R. Bickham, of Newton Buſhel.

Anſwer, by W. Commins, of Exeter, to W. Tucker's Charade, inſerted June 25.

FIRM as the baſe of time may ENGLAND ſtand,
An envied ſpot, a free and happy land!
The ſeat of wiſdom, commerce, and delight,
Her ſons the champions of each virtuous right.

*** Similar anſwers have been received from P. Gove, J. T. S. and R. Holwell, of Exeter; J. Whittle, of Upway; S. Bartar, of Yeovil; A. Kyne, jun. of Dartmouth; Primroſe, of Taunton; R. Mudge, of Aſhburton; G. Coulman, of Broadhempſton; W. Trenchard, of Everſhot; G. Geach, of Wadebridge; W. Gifford, of South Petherton; and W. Gregory, of Tamerton.

Anſwer, by Henry Joſeph, of Plymouth, to J. Ninnis's Charade, inſerted June 25.

THE words conjoin'd, you will diſcloſe
A YELLOW-HAMMER they compoſe.

††† We have received the like anſwer from J. Waldron, of Lyme Regis; W. Gregory, of Tamerton; Enigmaticola; S. Bartar, of Yeovil; J. T. S. W. Commins, and R. Holwell, of Exeter; W. Bickham, jun. of Aſhburton; G. Holland, jun. of Stoke Abbot; J. Channon, of Ottery; A. Kyne, jun. of Dartmouth; G. Geach, of Wadebridge; and W. Gifford, of South Petherton.

ENIGMA, *by S. Bartar, of Yeovil.*

FULL fifty times I change within the year,
My cunning arts to captivate the fair;
And yet the cut and faſhion of my coat
Is ſtill the ſame, and ſeldom worth a groat.
Perhaps, with ſapient look, and figure arch,
You think me now ſome quaker ſtiff and ſtarch;
But tho' my garment's ſhape is never new,
Its hue is red, and I've been ſeen in blue.
Ah! let not outward ſhew your thoughts engage;
I've that within which puzzles many a ſage!
A ſage I am myſelf, of wit poſſeſs'd—
By chaſte religion's heavenly guidance bleſt.
Apollo loves me, and the ſacred nine;
And tho' I boaſt no parentage divine,
With Mercury, that viſits either pole,
You often may behold me cheek by jowl.
But e'er I ſtart new countries to explore,
'Tis very needful that my back they bore.
Three deep inciſions made, away I fly
To meet your kind embrace. Now what am I?

POETRY.

Addreſs to the People of Great Britain, on the threatened Invaſion.

By Dr. CHARLES BURNEY.

ARM, Britons, arm! your country's cauſe,
Your monarch, conſtitution, laws,
Religion, wives, and infant train,
Now call to arms! nor let their call be vain!
No! tread the path which erſt your fathers trod;
The ſtake is England! Britons riſe!
Your foes are Gauls! thoſe foes chaſtiſe—
Foes to your king, your country, and your God!

Shall HE, with virtues amply known,
Our king, be hurl'd from Britain's throne
By Gauls, embrued in royal gore,
Who menace death or ſlavery round our ſhore?
No! tread the path which erſt your fathers trod;
Nor let the foe's licentious pride
Your monarch's lawful power deride;
Foes to your king, your country, and your God!

Shall we, who boaſt a Briton's name,
Renounce our conſtitution's claim?
King, lords, and commons, levell'd low;
And, tamely crouching, court the threaten'd blow?
No: tread the path which erſt your fathers trod:
No foes in arms, with treacherous hate,
Shall ſhake your church, ſhall change your ſtate—
Foes to your king, your country, and your God!

Shall we, whoſe laws our rights ſecure,
Protecting all, or rich or poor,
Thoſe laws abandon—fram'd of old
By ſires whoſe ſouls were ſtamp'd in freedom's mould?
No: tread the path which erſt your fathers trod;
No proud dictator Britain knows;
Nor brook the rule of tyrant foes;
Foes to your king, your country, and your God!

Shall we religion's voice neglect,
Her duties ſpurn, her word reject?
While prieſts by ruthleſs ſteel expire,
And temples ſink, involv'd in atheiſt fire?
No: tread the path which erſt your fathers trod;
The learn'd and pious ſons of prayer
From foes protect, with grateful care;
Foes to your king, your country, and your God!

Shall we, whom wedlock's bands entwine,
With daſtard ſouls our wives reſign,
While love and honour "blow war's blaſt,"
And memory lives to paint endearments paſt?
No: tread the path which erſt your fathers trod;
Guard female worth, and female charms,
Guard wedded love, from foes in arms;
Foes to your king, your country, and your God!

Shall

Shall we, who've fondly watch'd each grace
That ſeem'd to mark our infant race,
Now prematurely fix their doom,
While murderous rites pollute the victim's tomb?
No: tread the path which erſt your fathers trod:
Like them, the enſanguin'd battle dare;
The foes nor child nor matron ſpare;
Foes to your king, your country, and your God!

The trumpet ſounds! Ye Britiſh hoſt,
On Britiſh ground defend your coaſt;
In every clime you've tam'd their pride,
When kings their rulers, ſanctity their guide!
Now tread the path which erſt your fathers trod:
United, brave the impending ſtorm!
One dreadful phalanx, Britons! form—
Friends to your king, your country, and your God!

Lines by the Ducheſs of Devonſhire, inſcribed on a Pedeſtal ſupporting a Buſt of Mr. Fox, in the Duke of Bedford's Temple of Friendſhip, at Woburn, in Bedfordſhire, which contains the Buſts of many of his moſt valued Intimates.

HERE, 'midſt the friends he lov'd, the man behold
In truth unſhaken, and in virtue bold;
Whoſe patriot zeal, and uncorrupted mind
Dar'd to aſſert the freedom of mankind;
And whilſt, extending deſolation far,
Ambition ſpread the baleful flames of war,
Fearleſs of blame, and eloquent to ſave—
'Twas he—'twas Fox—the warning counſel gave!
'Midſt jarring conflicts ſtemm'd the tide of blood,
And to the menac'd world a ſea-mark ſtood!
O! had his voice in mercy's cauſe prevail'd,
What grateful millions had the ſtateſman hail'd!
Whoſe wiſdom bade the broils of nations ceaſe,
And taught the world humanity and peace!
But tho' he fail'd, ſucceeding ages here
The vain yet pious effort ſhall revere;
Boaſt in their annals his illuſtrious name,
Uphold his greatneſs, and confirm his fame!

For the WEEKLY ENTERTAINER.

MORNING: A SONNET.

FROM o'er yon cloud topp'd hill Aurora gay,
Advancing ſtraight the azure ſteep aſcends:
And as around the landſcape wide extends,
Doth there as far her lucent light diſplay.

The darkſome ſhades of inauſpicious night,
Join'd by her gloomy train now diſappear;
And roſeate hues adorn the eaſtern ſphere
With glowing rays of heavenly ſplendour bright.

While from the verge of heaven's ethereal blue,
Swift roll the burning wheels of Sol's bright orb;
Whoſe orient beams expanding wide abſorb,
With eager haſte the pearly glittering dew.

And all creation wakes the choral lay
To hail the bleſt approach of ſweet returning day!

Taunton. PRIMROSE.